this •Self .'(s- rearer 'than -.all. • If anyone-
say$:,: t.p: "another who.
pronounces any •rolJier tiring to be 'llearer
than the Self, 'What
is dear to you will- perish/ he is quite'
competent to say so, for
what he says is true- One should worship
the Self alone as dear.
Of-him who worship^ the Self alone as
dear, the dear thing never
perishes."[1] The Rishi of the Isopanishad echoes the same
sentiment when he says : " *He who sees all things in the Self*
and the Self in all things does not hate any one for that reason."
These texts contain the very first principle of the *Bhakti*
' *Sastfa,* the Science of *Bhakti.* •
Yajnavalkya elaborates the
same idea in the *Maitreyi Brahmana* of the Brihadaranyaka
Upanishad in his exposition to his wife Maitreyi of the means
to attain true immortality.
"'And he (Yajnavalkya) said. " Verily a husband is not dear that
you may love the husband, but that you may love the Self, therefore,
a husband is dear. Verily a wife- is not dear that you may love the
wife; but that you may love the Self, therefore, a wife is dear. Verily
son's are not dear that you may love the sons ; "but that you may love
the Self, therefore" the sons are dear. Verily wealth- is not dear that

you may love wealth but that you may love the Self, therefore, wealth
is dear. Verily the Brahmana class is not dear that you may love
the •Brahmana class ; but that you may love the Self, therefore, the
Brahmana class is dear. Verily the Kshatriya. class is not dear that
you may love the Kshatriya class; but that you may love the Self,
therefore the Kshatriya- class is dear. Verily the worlds are not dear
that you may love the worlds ; but that you may love the Self, therefore
the worlds are dear. Verily the Devas are not dear that you may
love the Devas ; but that you may love the Self, therefore the Devas
are dear. Verily creatures are not dear that you may love the
creatures, but that you may love the Self, therefore are creatures dear.
Everything is not dear that you may love everything, but that you
may love the Self, therefore everything is dear/* (Brihadaranyaka,
Chapter **II**—iv—5).

The gist of what Yajnavalkya says is, as already stated in Chapter XV, *supm,* that husband, wife, child, our own caste or race and.-all other things dear to us are so, not for
their'.sake, but-for .the sake of the Self that exists in'them.